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a friend. Raven determined to supply this want for the benefit of the Kimsquit people. Accordingly he used a natural stone depression near the village as his chamber-pot, and the liquid reflected faces clearly. Ever since, any liquid, even rain-water, placed in that depression acts as a reflector. The place is called *Anilxsaix*, "Where People Go," and it has been used as a mirror by the Kimsquit people and their guests for many generations. In this way, the renown of Raven spread to foreigners visiting Kimsquit. Another survival of this construction is the name *Nuṣqalät-a*, "Chamber-Pot," commonly applied as a nickname to the small daughters of Kimsquit chiefs.

One of Raven's inventions was the making of nettle-fibre olachen nets, an art which he taught spiders as well as men. In the beginning of time, Raven told two men to make a net according to a pattern which he showed them, and gave them some fibre. It was not sufficient, and when the workers asked for more, Raven told them to draw it from their own intestines. This they did, and ever since spiders have had the same ability. Another story describes how Raven saw an olachen net being made in one of the distant villages which he visited during his travels, learnt the details of its manufacture, and taught the Bella Coola on his return home.

Many of Raven's exploits are well known, although not embodied in elaborate myths. For example, it is believed that in the beginning of time the ocean was to the east of Bella Coola and the land to the west. Drownings were frequent, so Raven altered the relative positions of land and sea. Most ocean dwellers followed the sea to its new home, but a number of mussels remained near their human friends. They are still to be found in the upper valley of Bella Coola River. These shell-fish, which are probably freshwater mussels, are said to be identical with those of the ocean, and are called by the same name. This is always mentioned as proof of the former presence of salt water in the upper Bella Coola valley. The occurrence of the shell-fish may be the origin of this theory. It might also be mentioned that the Bella Coola believe that a few years

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APPENDIX A

# MECHANICAL PROCESSES

NO attempt was made to study either the material culture of the Bella Coola, or their methods of manufacturing, but information on some points was obtained incidentally. All sociological and religious features connected therewith have already been described.

## THE TAKING AND PREPARATION OF OLACHEN

The run of olachen, *xpaty*, comes about the end of April, and as many as possible are caught. In preparation, nets, *dâx'x*ᵘ, are brought out from the boxes where they have been stored during the winter, examined, and repaired. If necessary, new ones must be manufactured out of nettle-(*lxwa*-) fibre laid away by the women for this purpose. By rolling the material on their legs, they produce a thin twine; five strands of this are then interwoven, making a finished cord capable of resisting great strain. The nets are constructed by the men. The type used at the present time, which is said not to differ from that formerly employed, consists of a purse-like sack, oval in cross-section, open at the wider end and tapering very gradually to the other, which is closed. The total length is about thirty feet, the diameter at the open end about eight feet, and at the closed end about three feet. A new net is dipped in a mixture of boiled hemlock-bark to darken it, and then boiled in a solution of willow-bark to prevent the knots from slipping.

The setting out of a net is not an easy task, so two or three men agree to work as partners. In the present degenerate days, property rights are not respected and each group selects a suitable spot. The best location is where the water is about three feet deep and runs rapidly, but without ripples, over a smooth piece of the bottom; such a place is called a *xkliy*. When the fish begin to run plentifully, the partners paddle out to set their net, taking with them four stakes, each about ten feet in length. The weight of a full net is tremendous, so the poles have to be driven down at least six feet, a difficult task on account of the stony bottom. Selecting the exact spot, one of four posts, *álkdjâlos*, is set upright and held in position by being tied to a cross-piece, *nudjîqosta*, fastened to the canoe for the purpose. While his two partners hold the craft steady, the third man begins to pound down the stake; metal mauls are now commonly used, but in former times this work was always done with an unhafted stone maul, *lxwuma*. The fishermen relieve one another intermittently until the top of the pole has been driven down to within

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*Aqhhu:* Village at Salmon House, on the upper Dean River.
*askma:* Position between two fires.
*a-tsut:* 1—[illegible]d bed behind the fire used by a person seeking power, or by one who has been in contact with the supernatural.
2—Waterfall.[1]
*a-maius:* To teach.
*a-maiustmit':* Hereditary lore handed down secretly in a family.
*Aqqmks:* One of Raven's Crow sisters.
*aqwuma:* *Sasaok* song in slow time.
*asskan:* 1—Box, *archaic*; hence, seat.
2—One of the nights of a potlatch, probably that on which a representation of the deceased appears.
*asus:* Rocky Mountain jay.
*aqiawuit:* Carved house post.
*Asiaiberikh:* Wife of *Smoky*; both were changed to stone in the beginning of time.
*Asnixnaut:* That part of a house between fire and doorway.
*Asuiwinoiats:* Expedition of the supernatural being *Wiwulua* against berries and fish.
*A-yaxum:* *Smaeus*'s fish-dam in the beginning of time; the name has since been used by his descendants.
*ayuxsats:* Only sister in a family of several brothers.
*ayx":* Seals.
*axumahum:* Steeping in medicinal smoke as a curative measure.
*aixquip:* Fir.
*Alist-imit:* Evil male supernatural being.
*a-ima:* 1—Death, not anthropomorphised.
2—Dead.
*aimik":* Kingfisher.
*ajit:* Fish-hook.
*Aitkum,* "They of the Huge Jaws": Supernatural beings resident in the land above.
*aukmas:* *Kuziut* spy.
*auqhut:* *plural, auaiqhut; vocative plural, auaiqhaut:*
1—Person who has not given a potlatch, a commoner.
2—Ancestral name of a Kimsquit woman.
*Aiihk:* *ataxmy* village.
*Aps:* *Smaus* man mentioned in an ancient story.
*aps-hendjut,* "He Urinates Over Himself." The implication is that this is an indication of misfortune, hence the word really means *omen.* It is the Kimsquit variant of *a-wendjut.*
*a-wendjut:* Omen of death.
*Apst-i,* "Occupied Mound": 1—Village at Kwotsa.
2—Artificial mound at *Talia.*
3—Village on the Kimsquit River.
4—Island near Ocean Falls.
*Apst-i nas Wenukwits,* "Place of Dogs": Locality near Ocean Falls where the dogs came to earth in the beginning of time.
*aquaw-i:* Varied thrush.

[1]The latter is a favourite place for obtaining power, the probable reason for the identity of the two terms.

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[824] *kut'nik*: Tree, probably birch.
*Kutsamut*: One of the first men to settle at *Nuxpai* in the beginning of time.
*Kutsiths*: One of the first men to settle at *Snuluk* in the beginning of time.
*Kutlum*: Bella Bella woman mentioned in an ancient story.
*Kutsut*: Kimsquit man.
*Kulpum*: *Kusiut* name of a Bella Coola man.
[222] [262] *kulpum*: The gathering of fern root for food.
*Kulpumtsimm*: Name conferred on their sister by the first settlers at *Dzuz* in the beginning of time.
*Ku'lzu-a*: Kimsquit man mentioned in an ancient story.
[585] [842] *kulumkhimsta*: Public oration, previous to marriage, of the bride's ancestral myths in order to cause children to be born.
*kulpum*: Ritual on the day before a marriage, including the oration of myths by the bride's relatives, the choosing of assistants, and the singing of songs of all kinds.
[576] *Kumai-o*: 1—Mysterious supernatural woman.
2—"Please," or "Thank You," a word implying laziness.
*Kumaluxs*": 1—One of the first men to settle at *Nusimas* in the beginning of time.
2—One of the first men to settle at *Nuxpai* in the beginning of time.
3—Name of the first sky that fell in the beginning of time.
*Kumaiskit*: Lazy supernatural beings who accompanied *Nuxlpmun*.
*Kumalpmun*: Man mentioned in an origin myth of *Nuxlpai*.
*Kumtsiluk*: *Kusiut* name of a Kimsquit man.
*Kumtzuxs*": House brought to earth by first settlers at *Nuxpai* in the beginning of time.
[824] *kumk*': Kelp.
[227] *kumuk*: Cod hook.
[824] *kumut*: Termination.
*kunau-i*: 1—*Shelf fungus.*
2—*Kusiut* dance in which a *shelf fungus* is used.
*Kunilku*: One of the first women to settle at *Dzuz* in the beginning of time.
*kun imut*: Ceremonial cover.
*Kunsin*: Herald of a *Tsi'is chief* in the beginning of time.
*kunkus*: Trap.
*Kunsiskilum*: 1—Daughter of the first settlers at *Sisilis* in the beginning of time.
2—Daughter of *Qlumai*, one of the first settlers in the upper Bella Coola valley in the beginning of time.
[264] *kunlitku*: Assemblage of the people for a meal of any kind.
*Kunxpuklimun*: One of the first men to settle at Rivers Inlet in the beginning of time.
*Kunxikuljits-a*: Supernatural berry-picker resident in the land of ghosts.
[825] *kupai*: 1—Hump-back salmon.
2—Convex transverse beam near front and rear of house.
3—Mountain on the Dean River.
*Kupsis*: *Kusiut* name of a Kimsquit man.
*Kustsus*: Man mentioned in an ancient story of Raven.
[752] *kutsiut*: The seeking for shaman's power by a lad.
[825] *kutsuts*: Golden eagle.
[524] *kutlun*: Top, toy.

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*miemiedzdzy:* Leaf of *sxielberry.*
*mis-mesdzac:* 1—Omen of misfortune, such as preceded the outbreak of smallpox, [824]
horses, [787]
2—Smallpox.
*mitke:* Type of sea-going canoe with raised prow and small stern.
*mna, mcatitc, mnass:* Child. [601]
*Mnaltsis:* Supreme god when addressed in prayer.
*mnd':* Excreta.
*mnmnsi, mcatitc, mnmnsdze'i:* Ancestral family, practically equivalent to *children* [614]
when used by an old person.
*mnxkinmaxsta:* The commemoration of a chief's potlatches and other major cere- [211]
monies by means of plain posts erected near his grave.
*Mnxlaxs-cwm,* Tide-Measurer: A supernatural being. [764]
*Mxmlxs:* Man mentioned in a song.
*Mxlaxkila:* Supernatural being who gives potency to *nusad* rites.
*mxlxlcm:* Grandiloquent expression used by the *kusxisut* with reference to the way [776]
in which supernatural beings govern the length of human lives.
*mxlxlxsam:* 1—The condition of being within range of speech and vision. The term
is used to describe relations formerly existing between the dead and [775]
the living.
2—To visit, term used with reference to the coming of a masked repre-
sentation of a dead person; the significance is similar to that ex-
pressed in the first meaning.
*nad':* Pounded, dyed cedar-bark used to decorate ceremonial objects.
*nalwalk:* Head-ring of cedar-bark worn by *kusxisut* initiates in the upper Bella
Coola valley.
*naqsis:* Lice. [825]
*naqsnis:* Adolescent youth.
*narnaxit':* Blue grouse.
*narnaxsiaklxtsnda:* Dentalium-shell ear-rings worn by adolescent girls during [301]
seclusion.
*na:* Hand net for catching olachen. [227]
*nadzaxsiaksta:* Yellow cedar staves decorated with swan feathers such as is carried
by a Mystery dancer.
*nalaxmas:* Wrestling.
*Nalaxsa:* Rivers Inlet man living in the last century.

## N

*Nais'alxwa:* One of the first men to settle at Smith Inlet in the beginning of time.
*Na'mo:* Bella Bella village; the Anglicized form is Namo.
*nats':* Grizzly bear. [825]
*Nantaxlis:* Name received from Grizzly Bear by a Kimsquit man in the beginning
of time.
*Nasaxit:* *Kusxisut* name of a *Nuxalxit* man.
*Nasaxlxwit:* One of the first men to settle at *Alaxa* in the beginning of time.
*Nasalxwaxit:* One of the names of Mount *Nuxalxit* as chief.
*nats-lasut:* Non-ceremonial weeping, usually individual, and always with real [827]
feeling.
*Nasx:* Indeterminate locality in the distant east. [152]

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[192] *nuhsimuts:* Synonym for *gama-is*, the large cone-shaped sound whistle.
[534] *Nuiya-kut:* Side valley of the Kimsquit River.
*Nuiya-kut:* Side valley of the Kimsquit River.
*Nuipyi-kwaw-e*, "Nearest River": River flowing from the north into the northern corner of the head of North Bentinck Arm. The Anglicized form is Nocletscommay.
[103] *nu'nqulaia:* Stone supernaturally born from another at sea level.
[823] *Nuwaia-a:* *Lekwa* village.
*Nuwalek*, "The Mother of Dogs": Name given to a Bella Bella woman in an ancient story.
*Nuyalk:* Bella Coola valley.
[101] *Nuyalkmy:* Inhabitants of the Bella Coola valley.
*Nuyem:* *Kusiut* name of a *Sisaa* man.
*Nuyem:* Name of a female composer.
*Nuyekmaitais*, "The Light Giver": One of the names of the supreme god.
*nuyex:* Light.
*Nuzim:* *Kusiut* name of a Bella Coola Cannibal.
*Nuzimaitlaia:* *Q!'aqa* name of a Kimsquit man.
*Nuyuu'mmaw-a*, "Stick-Breaker": Name taken by daughter of the first settlers at *Sisaa* in the beginning of time.
[825] *nuzzaiaut:* Mountain goat with long hair on its chest.
*nuzzaimut*, "The Silent Night": The hushed assemblage of *kukusiut* after departure of a Cannibal.
[227] *nuzzuzuts:* Cross-piece which holds open mouth of olachen net.
*Nuzzulut:* Village on Dean Channel below Kimsquit.
[585] [425] *nuzzulutmum:* Public promise by the parents of bride and bridegroom on the wedding night that names will be provided for resultant children. This is combined with an oration of origin myths. The term is also used for a similar promise of rights to hunting grounds, although the granting of this is automatic.
[828] *Nuye:* Mountain near *Sisaa*.
*nuyalsikdmut:* Person who wanders away from home in despondency.
*Nuyal-alaia:* One of the first women to settle at *Tal-is* in the beginning of time.
*Nu'yus-isim:* Land of salmon.

O

*o'alyum:* Kimsquit term for *o'alk*, *archaic*.
'O-ŋ': Kwatna lad mentioned in an ancient story.
[824] [262] *obal:* Grass with edible roots growing on tide-flats.
*Okjomay:* Valley pre-empted by one of the first settlers at Kimsquit in the beginning of time.
*Okjilmut:* Herald who came down to the Dean River in the beginning of time.
*oly:* 1—The *kusiut* prerogative of scratching.
2—Bad, *adjective*.
*Olatw-i:* *Kusiut* name of a *Sisaa* man.
*Olilyaiya*, "The Worthless One": Name assumed by a woman in consequence of slights received from her husband's relatives.
[825] *Olualdmut*, "The One that Changes Itself": Supernatural name of spring salmon.
[264] *'omatsil':* Assemblage of the people for food of any kind.

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*a qwa'a:* Strong figure.
*Saxtwoxuts:* Harbour on east side of King Island.
[227] *sdjidji'ix:* Movable box-like container which can be raised at a salmon-weir.
*Sekakmin-a:* 1—Supernatural herring woman, or perhaps herring head.
2—Carrier murderer living in the last century.
[823] *sekilast:* Rock crystal used in *kusiut* initiation rites.
[822] *sekima sitkamtek:* River net for salmon.
*Setsalcut:* Echo.
*Sexnxpalaix:* Supernatural being who advises the supreme god.
*Sexnxpualyalaxlaix,* "The Strengthener of the Breathing": One of *Nuxpalan-a*'s names, and hence a designation given to shamans.
[805] *Sialarlax:* Ancestral name created on earth by a *Lemqo-ts* man.
[825] *Siaqam,* "When Herrings Spawn": Third moon after the winter solstice.
*sidaxsu:* One of the river sculpins, the so-called cat-fish.
[805] *Sidakas di Anu'likwalaix,* "The Coming of *Anu'likwalaix*": Fourth moon after the summer solstice.
*sinala:* Servants; the term is used to describe the relationship of the supernatural beings to the supreme god.
[805] *Si'sialil,* "The Time for Eating Dog Salmon": Second moon after the summer solstice.
*Si'siwai-stl,* "The Time for Eating Coho Salmon": Third moon after the summer solstice.
[584] *si'tlliuket:* Presents, given unostentatiously, at the time when a proposal of marriage is broached.
[431] *si'ipikm,* "The Ability to Walk": Strength or stability as obtained for children by the repurchase of their mother from their father.
[583] *Skaut,* "Sits Down": Moon of the winter solstice.
[805] *Skastmi,* "Time for Eating Spring Salmon": Moon of the summer solstice.
*Skalamuk,* "Time When Sockeye Salmon Ascend the Rivers": First moon after the summer solstice.
[104] *siki,* "One who Cures": Functionary who protects novices at *kusiut* and *nusuk* rites.
*Sikilikmm:* Evil supernatural being who acts as executioner for his fellows in the land above.
[805] *Sikuly,* "Time for Making Salmon-Weirs": Fourth moon after the winter solstice.
*Sikwalwalax:* *Kusiut* name of a Bella Coola man.
*Sikwaldjut:* Ancestral name of a *Stuix* man.
*Siknm:* Chief of mythical house in the sky.
*Silas:* Celebrated composer.
[226] *silmaq:* Salmon-weir.
[827] *sinaxymc'ax:* *Susuk* head-dress.
*sininit:* Breath, or power of being alive, an element in the human body.
[761] *si-nipadjaxstmax:* Hide-and-seek as played by two boys.
*Simpicus:* Man led astray by a supernatural being in the beginning of time.
[805] *Sinomuk,* "Time for the Use of Olachen Hand-Nets": Fifth moon after the winter solstice.
[726] *Sinulkemitl,* "Where It Spoke": Outpost near mouth of the Kwatna River, occupied to give warning in times of danger.
*Sinuwalalam:* Benign supernatural being who causes Cannibals to return from the land above.

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*nuxw:* Kwakiutl term for presents distributed as "Eagle down." [227]
*pats:* Scoop-net for catching salmon in rivers.
*papaxlqas:* Head-dress of eagles' tails worn by *kusiut* dancers. [292]
*sumut:* Spring water.
*Xwaxila:* Settlement in the Carrier country. [824]
*xwe-l':* Cow parsnip.
*Xwelkas:* Name obtained in the beginning of time from the Skeena people in whose language it is said to mean *whale.*
*Xwixwixakmlaix:* Shaman who obtained his power from Thunder.
*Xwixwixila:* Daughter of a Kitlobe chief living in the beginning of time.
*xwlxwila:* Wrestling.
*Xwäljwa-i,* "The Crash": Name taken by one of the first settlers at *Nuliaux* in the beginning of time but long since changed to a *kusiut* designation.
*xwoxwoxw:* 1—Hummingbird. [825]
2—One of the first men to settle at *Älqälaxl* in the beginning of time.
*xwoxwoxwil'aix:* Puppet-patron in the form of a hummingbird.
*xwoxwoxwi di siut:* The concluding ritual of the *kusiut* season.
*xwoxwoxwi:* Gambling game played with crabapple sticks. [525]
*Xwulxwuis,* "The One Whose Work Has Failed": Professional name of a *kusiut* marshal.
*xwpaxwuk:* The desertion of her husband by a wife. [586]

## Y

*Yähaxlas:* Ancestral name of a *Stuix* man.
*Ya-i"axwaxwa:* Kimsquit man mentioned in an allegedly historical account. [576]
*yac:* "Hello!" "Hail!" or "Greetings!"
*ye-:* Exclamation having the significance of, "May you have a safe passage," said when a corpse is drawn through the roof.
*Yetlas:* One of the first men to settle at *Nuiqwalt* in the beginning of time.
*'Yetsdji:* Bella Bella man mentioned in an ancient story.
*yexwaxw:* 1—Prerogative, tangible or intangible, which some *kukusiut* possess in addition to a dance.
2—Similar prerogative formerly displayed in *nsaak* rites.
*yex:* 1—Call, that is, that which impels a *kusiut* to dance.
2—*Kusiut* whistle.
*Yi'mdjalas:* Man sent down west of Kwatna in the beginning of time.
*yoxila:* Term, implying both wealth and good fortune, applied to a man able to give a memorial potlatch soon after the death of a relative.
*yoyi'limut:* Presents given by a prospective bridegroom to his future father-in-law. [431]
*yu:* Good, *adjective.* [584]
*yuki:* Mountain goat. [825]
*Yu'-kalaix:* Goose Island.
*yuku:* "All Right," cry used in a *kusiut* dance.
*Yulkal-a:* Man mentioned in an ancient story.
*Yulyulkaxlaix:* One of the first men to settle at *Älqälaxl* in the beginning of time.
*yulxulmem:* Bringing down of a call by means of the rite of *sawadjut.*
*yulxulaixl:* Presents given by the bride's relatives to the groom's when they enter her house on the wedding day. [431] [585]